

# *Sūrah 82*

## *Al-Infiṭār*

(The Splitting Asunder)

(Makkan Period)

### *Title*

The expression, *infatarat* that occurs in the *Sūrah*'s opening verse constitutes its title. *Infiṭār* denotes splitting asunder. This *Sūrah* is, thus, so known for it mentions the splitting asunder of the heavens.

### *Period of Revelation*

The *Sūrah*'s subject matter is identical with that of the preceding chapter, *Sūrah al-Takwīr*. It may, therefore, be surmised that both of these were revealed during the same period.

### *Subject Matter and Themes*

The Hereafter is this *Sūrah*'s main concern. Aḥmad, Tirmidhī, Ibn al-Mundhir, Ṭabarānī, Ḥākim and Ibn Marduwayh report on 'Abd Allāh ibn 'Umar's authority the Prophet's statement: "One interested in having the first-hand account of the Last Day should study *Sūrahs al-Takwīr, al-Infiṭār* and *al-Inshiqāq*," Tirmidhī, *Kitāb al-Tafsīr*.

## AL-INFITĀR (The Splitting Asunder)

The *Sūrah* opens with a graphic, vivid scene of the Last Day. On that Day everyone will know all his deeds. Man is then asked to reflect on Allah's attributes, especially those of mercy and justice. Man is blessed with life and a perfect body and, thus, stands out from and above all other creatures, thanks to Allah's favours upon him. So why and how does man entertain the misconception that Allah will shower only His mercy upon him and not recompense him in full? Allah's mercy should not blind man to His justice. Man is eloquently warned that he should not suffer from delusion. A complete record of his deeds is being constantly prepared. Scribes of the utmost integrity have been recording each person's every deed. The *Sūrah* concludes with an emphatic proclamation that the Last Day is inevitable. On the Day of Judgement, the pious will be rewarded with the bounties of Paradise and the evil ones will be recompensed with punishment in Hell. No one shall have the power to do anything for anyone else on that Day. All command shall be only Allah's.